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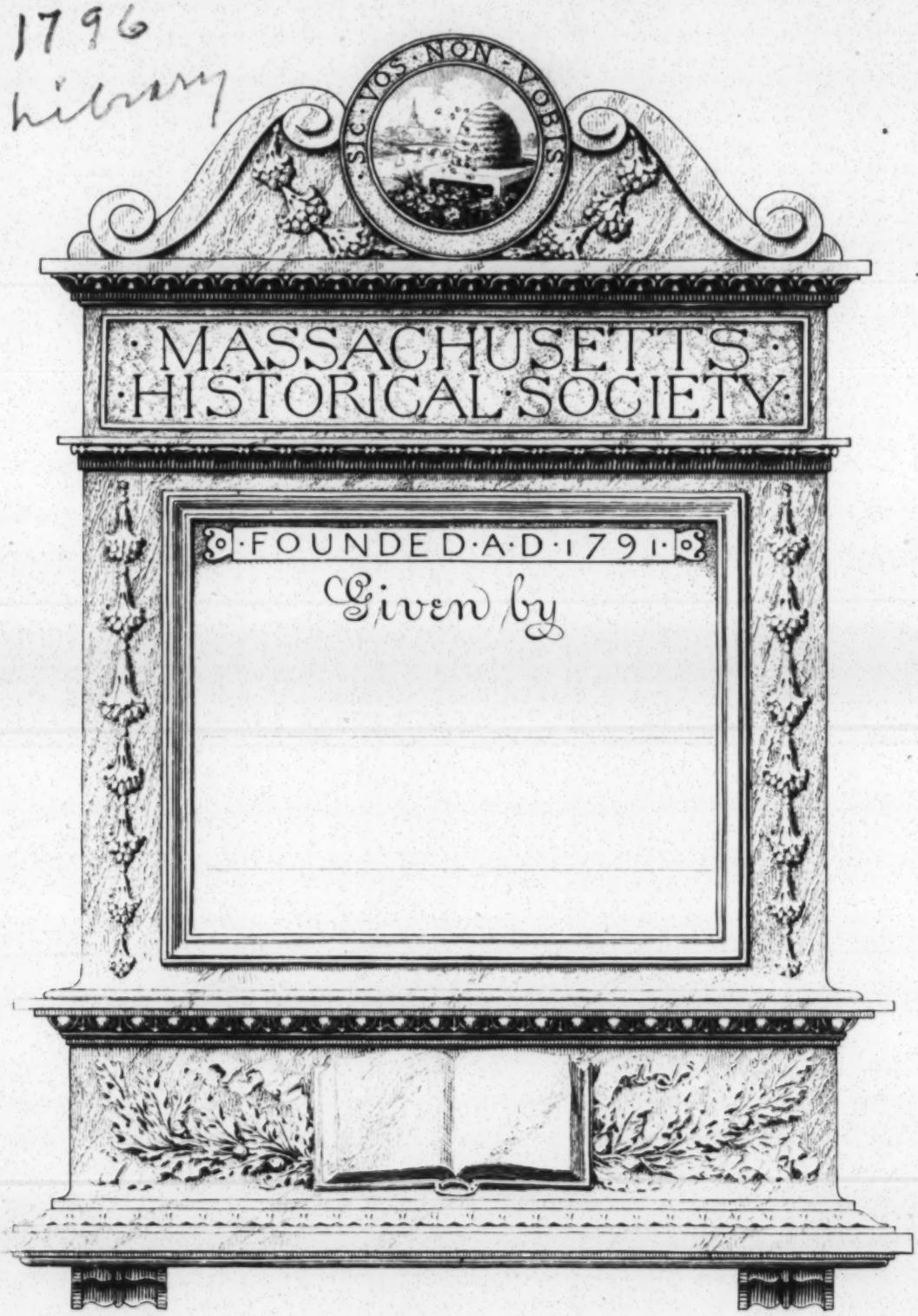

GOODSPEED. BOSTON.

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Balm in Gilead | to heal | Sions Wounds : | [title same as the preceding one]. 12mo. pp. (5), 3–20. [Two copies.]

Collation the same as in the edition of 1669, as far as page 20; below "Finis" on that page, a notice of Wigglesworth's "Meat out of the Eater" going to the press.

(Prin. 2d. IX. 425.) 54

For a critical account of the differences between the two editions, the first printed in 1669, see page 274. At the end of this sermon (page 20), is the following advertisement, which does not appear in the first edition: —

THere is now going to the Press sundry excellent and divine Poems, | entituled, *Meat out of the Eater ;* or, *Meditations concerning the | Necessity, End, and Vsefulness of Afflictions unto Gods Children ; All | tending to prepare them for, and comfort them under the Cross.* By *Michael | Wigglesworth.*

Prin. 2d. IX. 425. 426.

880

New-Plimouth, October 26. 1669.

THis Court taking into their conſideration the uſefulneſs and ſeaſonableneſs of this Sermon, do commend the ſame to all the Churches and People of God in this Juriſdiction, for their ſerious peruſall and improvement in the Lord; And do therefore Order the publiſhing thereof.

Nathaniel Morton Secretary.

THis Sermon and pious Labour of the Reverend Servant of the Lord, Mr. Thomas Walley, *being peruſed, is allowed, as conſenting to the healing Word of our Lord Jeſus Chriſt, and the doctrine which is according to godlineſs, and worthy to be improved by all ſorts in* New-England, *as a ſoveraign Remedy of divers Maladies; Whereupon is juſtly added*

Imprimatur,

Charles Chauncy.
Thomas Shepard.

Balm in Gilead

TO HEAL

SIONS WOUNDS:

OR,

A Treatiſe wherein there is a clear Diſcovery of the moſt Prevailing Sickneſſes of *New-England*, both in the Civill and Eccleſiaſticall State; As alſo ſutable Remedies for the Cure of them:

Collected out of that Spirituall Directory,

The Word of God.

Delivered in a SERMON Preached before the Generall Court of the Colony of *NEW-PLIMOUTH* on the firſt day of *June* 1669. being the

DAY of ELECTION

THERE.

By *Thomas Walley*, Paſtor of the Church of Chriſt at *Barnſtable* in *New-England*.

Jer. 14. 18. *Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble.*

Hoſea 14 1. *O Iſrael, return unto the Lord thy God; for thou haſt fallen by thine iniquity.*

Jer. 6.8. *Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee, leſt I make thee deſolate, a land not inhabited.*

Jer. 3. 22. *Return ye backſliding children, and I will heal your backſlidings: Behold we come unto thee, for thou art the Lord our God.*

CAMBRIDGE:

Printed by *S. G.* and *M. J.* 1670.

To the Honoured,

THOMAS PRINCE Esq;

Governour of *New Plimouth* Colony in *New-England*;

AND

The Worshipfull his Assistants.

Honoured Patriots,

WHen you were pleased to Call me to Preach this publick Sermon, I must confess by reason of my insufficiency for such a work, and a crowd of busines that then I was in, I could not rejoyce in it; but I looked upon the Call as a Call from God, and therefore submitted to it, knowing that God doth often use Weak and Worthless Instruments, that the glory might be his, and not ours: and was the further encouraged, because I have found you like Hezekiah, speaking comfortably to those that teach the good knowledge of the Lord. The Printing of this Sermon was far from my thoughts, both in Studying and Preaching of it. I dare not say the matter is useless, but must confess the dress to be too uncomely, and will never be liked, if it come to the eyes of those that are either curious or captious. I conceive the reason why you ordered the Printing of it, Was, Because you judged it a seasonable Word, and therefore thought it would be profitable; and indeed the timing of things to their proper season, is one of the highest acts of practicall Wisdome. I did the more readily consent to the Printing of it, that I might not have the least Censure from those that, from my self, and all Gods people, deserve so much honour. Though in this Sermon my Weakness is exposed to publick view, yet if God may have honour, and any Soul profit, and I may be accounted obedient to you that are our Rulers, I am satisfied. I do account it a great mercy that we have such Rulers, that we may more safely publish Truth, then conceal it: if we conceal it, We fall into the hands of God, but if We publish it, we are not in danger of falling into the hands of men.

The deſign of this Sermon is the Uniting of the People of God, for the Wounds of ſome Churches bleed, if not feſter. Worthy Senators, *I may boldly publiſh for the honour of God and your honour, That ſuch hath been your labour of love in the Churches, that you ſeem to take more delight in the Unity of the Churches, then in being Magiſtrates. This Sermon was once in your Ears, it's now in your Eyes, I deſire the Lord may keep it in your Hearts; it may be it is providentially Printed for that end. As for my ſelf, I know all are not* Bezaleels *or* Aholiabs, *and that he that is but a poor Labourer, and brings Stone and Morter to the Building, is accepted of God. My hearty deſire is, That you, our Honoured* Governour *and* Magiſtrates, *may be called* The Repairers of breaches, The Reſtorers of paths to dwell in, The Joy of many Generations; *which is the earneſt Prayer of him that is your daily Remembrancer at the Throne of Grace, and who is*

Your moſt humble Servant, and leſs then
the leaſt of all Saints,

Thomas Walley.

Balm in Gilead to heal Sions Wounds.

JEREM. 8. 22.

Is there no Balm in Gilead? is there no Phyſician there? Why then is not the health of the daughter of my people recovered?

IN this Chapter you may ſee what an evil and bitter thing Sin is, it will not be that at laſt which it is at firſt, though it be Honey at firſt, it will be Gall at laſt, it will be *bitterneſs in the latter end:* It makes perſons unhappy both alive and dead; when living, it turns them out of their Houſes; and when dead, out of their Graves, as in *ver.* 1. of this Chapter.

What woful work hath Sin made in the world? what incurable wounds hath it given to Kingdomes, Countries, Churches and Families? the moſt deſtroying Judgements, *Famine*, *Peſtilence*, *War*, *Captivity*, are the bitter fruits of Sin: it layes a People under Spiritual Judgements, provokes God to depart, and opens a door to all woe and miſery.

In this Chapter you finde God threatning, the Prophet lamenting the dreadful evils that were coming upon *Judah* and *Jeruſalem*, and when he would comfort himſelf, his heart fainted; *When I would comfort my ſelf againſt ſorrow, my heart is faint in me*, ver. 18. the reaſon was, he ſaw that the people were reſolved to go on in their ſin, that God was reſolved to go on in the way of his Judgements, *ver.* 6. compared with *ver.* 13.

The Prophet wonders, is even aſtoniſhed, that a people that have ſo great Mercies, ſhould be in danger of ſo great Miſeries: They had *a good God*, and *a good King*; ver. 19. *Is not the Lord in Zion? is not her King in her?* God was not as yet departed. It's probable *Joſiah* at preſent was their King, not as yet removed by death: it may be ſuppoſed that this part of the Propheſie relates to the time of his Reign, for he propheſied from the thirteenth year of his Reign, to the time of the Captivity, *Jer.* 1. 2, 3. This people will not part with their graven Images and ſtrange vanities, therefore God will depart from them, and be a ſtranger to them.

In *ver.* 20. the Prophet ſhews them what will be the fruit of their folly in truſting to falſe Prophets, and relying upon their Predictions, at laſt they

they ſhall deſpair of help, and cry out, *The harveſt is paſt, the Summer is ended, and we are not ſaved*; the time ſet by theſe falſe Prophets for deliverance was paſt, but they were not delivered.

In the Text the Prophet being in great amazement of ſpirit, paſſionately puts forth three Queſtions:

1. *Is there no Balm in Gilead?*
2. *Is there no Phyſician there?*
3. *Why then is not the health of the daughter of my people recovered?*

The two firſt of theſe Queſtions do not come from any doubt, but do ſtrongly affirm that there was Balm in *Gilead*, and that there were Phyſicians there: The third Queſtion is, *Why then is not the health of the daughter of my people recovered?* What is the reaſon that ſuch admirable Helps ſhould be no more helpful? that *Gileads Balm* and *Gileads Phyſicians* ſhould be ſo unſucceſsful? This was wonderful, that while *Sion* had ſuch proper and precious Means for her Recovery, her Wound ſhould gangrene and become incurable.

By *Gilead*, is meant either a City ſo called, *Hoſea* 6 8. *Gilead is a City of them that work iniquity*; it was a City of the Levites, the moſt famous in all the Land of *Gilead*, the whole Country took its Name from it: Or elſe by *Gilead*, is meant the whole Land and Country of *Gilead*, which was on the other ſide *Jordan*, and did belong to the *Reubenites* and *Manaſſites*, 2 Kings 10.33. This Country of *Gilead* abounded with Balm; the *Iſhmaelites* that bought *Joſeph* were *carrying Balm from Gilead to Egypt*, Gen.37.25. and the daughter of *Egypt* is bid to *fetch Balm from Gilead*, Ezek.27.17. which notes, That the moſt precious and ſoveraign Balm was there: as it grew in the Land of *Gilead*, ſo it was chiefly ſold in the City of *Gilead*.

In former times there was no Balm in all the world of ſuch account as this Balm. *Pliny* ſaith, *Balſamum uni terrarum Judeæ conceſſum*, as though it were a bleſſing vouchſafed to *Judea* onely: They traded with it to *Tyre*, that Merchandizing City, that then had the Trade of the World, and ſent it far and near. One ſaith of this Balm, it was *Medicina difficillimorum Morborum*, A Medicine to heal the moſt difficult Diſeaſes. All Nations muſt be beholding to *Iſrael* for Balm; noting, That all the World ſhould be beholding to the Church for Health.

And as there were the *beſt Balm* in *Gilead*, ſo there were the *beſt Phyſicians* there: uſually thoſe Countries that abound with the beſt Medicines, have the moſt and beſt Phyſicians.

That which the Spirit of God tells us here, is, 1. That *Sion* was

ſick.

ſick. 2. That *Sion* had the beſt and moſt proper Means for her Recovery; the beſt Balm, the beſt Phyſicians. 3. That though *Sion* had all theſe Means, yet ſhe was not recovered.

Hence the Doctrine is,

That ſometimes a People may be ſick, and though they have the moſt proper and ſutable Means of Health, yet no Means may be effectuall for their Recovery.

Thus it may be with Nations, Countries, Churches, they may have ſickneſs in them, and though all Means be preſent for their Recovery, yet they may remain not healed of their ſickneſs.

Let us conſider what Means this People of *Iſrael* had from time to time to recover them from their Sickneſſes.

1. They had *the Prophets of God* with them early and late, 2 *Chron.*36. 15,16. At this time they had the Prophet *Jeremiah*, the Prophet *Ezekiel*, who faithfully diſcovered to them their Sickneſſes, their Danger, and the Remedy, yet they were not healed: Theſe Prophets were continued to them till the deſtruction of the City and Temple.

2. They had *the Ordinances of God*, his healing Ordinances, and ſcarcely at any time in more purity then in the dayes of *Joſiah*; yet their hearts went after the ſins of *Manaſſeh*, the Abominations that were ſet up in his Reign.

3. They had *a good King*; *Joſiah* was their King: you have an account of his goodneſs, 2 *Chron.*34,35 *Chap.* when he was but *in the eighth year of his reign, he began to ſeek after the God of his father David*, Chap.34.3. and in the twelfth year of his reign he put forth his utmoſt endeavours for a *thorough-Reformation*, caſt out falſe Worſhip, ſet up the true Worſhip of God, laboured to ſettle every thing in the Houſe of God according to the minde of God, and yet this people were not healed. It is obſerveable, That in the *twelfth year* of *Joſiah* the publick Reformation began, and in the *thirteenth year* this Prophet is ſent from the Lord to call upon them *to put away their abominations, that they may not be removed out of his ſight*; but all Means proves ineffectual, their hearts go after their Idols, they are not healed.

4. They had *a good God*; God was not as yet departed from them, he was in *Sion*, and would have healed them, *Ezek.*24.13. beſtowed purging Means upon her, but ſhe would not be Healed.

So when *Iſrael* went out of *Egypt*, they fell into many Sickneſſes in the Wilderneſs; they had the *proper Means* for their Recovery, they had

Moſes for their King and Prophet, they had *Aaron* the Lords High Prieſt, they had the Ark of God, the Ordinances of God, yet they provoked the Lord, contemned the Means of their healing, murmured at their Phyſicians; they were not healed, and therefore *they conſumed their dayes in vanity, and their years in trouble*, Pſal.78.33. *Their carcaſes fell in the wilderneſs*, Numb.14.32.

When they came into the Land of *Canaan*, and were filled with the bleſſings of God, there they ſurfetted, and fell into divers Diſeaſes, they *waxed fat, and began to kick*, Deut.32.15. When they were *poor*, then they were hungry, and *murmured at God*; when they were *rich*, then they grew proud, *and lightly eſteemed the Rock of their Salvation*; The Lord truſted them with healing Means, followed them with merciful Providences, yet they were not healed; or if they had any preſent healing, they quickly relapſed again: *Amos* 4.6,7. *to the end of the Chap.* the Lord deals with *Iſrael* by Judgements one after another, yet they are not healed.

When Chriſt came into the world, he found *Church* and *State* ſick, both quite out of order; he was a skilful, yea the beſt Phyſician, and would have healed them, they had the *beſt Means* that ever people had, and yet they were not healed.

And the Apoſtles of Chriſt, though they were eminent Inſtruments in the hands of God, and did much in other Countries, yet could do little in their own Country for *the healing of the daughter of Sion.*

I ſhall now give you the Reaſons, *Why a people that are ſick, and have the beſt Means for Recovery, yet are not recovered.*

Reaſ. 1. Becauſe oft-times the Diſeaſes of Kingdomes, Countries and Churches are ſo occult and hid, that the wiſeſt of Phyſicians cannot finde them out: Hence it comes to paſs, that a people periſh, or continue ſick, becauſe they do not finde out the reaſon of their ſickneſs; for the ſin of *Achan* things went ill with the Army of *Iſrael*, *Joſh.* 7. and it was hid from *Joſhua* and the people, till God revealed it. In *Davids* time, the Famine continued long, and the reaſon was not known, till God diſcovered it to be for the ſin of *Saul* in ſlaying the *Gibeonites*, 2 *Sam.*21. As ſecret ſin in the heart cauſes decays of grace, ſo here. Many times God in afflicting hath an aim at a particular ſin, and it's hard to find out what the ſin is.

Reaſ. 2. Becauſe ſometimes the Diſeaſe is old, and deeply rooted, grown Malignant and Peſtilential: when a people are hardned and rooted in their evils, they grow incureable; *Jer.*13.23. *Can the Æthiopian change his skin, or the Leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.* Cuſtom in ſin hinders the cure of it, it makes ſin ſeem

leſs

leſs then formerly it did, it ſears the Conſcience, makes perſons ſecure.

Reaſ. 3. Becauſe of the opinion of the Patient: Sometimes a ſick people think they are well, and have no need of any Phyſicians; they are not ſenſible of their ſickneſs: hence Phyſicians are of no value with them; and it is not Gods way to bleſs the beſt Means to thoſe that ſlight them: If a people contemn *Magiſtracy* and *Miniſtry*, though they are Gods Ordinances, yet God is provoked to withhold his bleſſings from them, ſo that they cannot prevent the ruine and deſtruction of a proud, wilful and ſtubborn people, that endeavour to exalt themſelves above the Lord and his Appointments.

Reaſ. 4. Becauſe when Means are uſed to cure the Diſeaſe that is moſt viſible, ſome other Diſeaſe appears that is more dangerous, and proves an Impediment to the Cure, ſo that the ſickneſs increaſes and becomes mortal. When God would have healed *Iſrael*, the iniquity of *Ephraim* appeared, *Hoſ.*7.1. Some think it refers to the time of *Jehu*'s Reign, who was anointed in *Gilead* the City of Chirurgions, and was the Chirurgion of thoſe Times; but when he was buſie in the work of the Lord, deſtroying *Baal* and his Worſhips, then the iniquity of the ten Tribes appeared, which are called *Ephraim*, and the wickedneſs of *Samaria*, which was the Head of *Ephraim*. But what wickedneſs, and what iniquity did they diſcover? Surely it was their love to the ſin of *Jeroboam*, their love to the Calves; ſo that the work of Reformation was at a ſtand, and *Iſrael* was not healed. Many perſons never diſcover the wickedneſs of their hearts, till God gives them the Means of healing: When God brings Means home to them, their wounds and ſores begin to ſmart, and they are enraged more then ever; and it may be ſuch ſins break forth, as they themſelves never thought were in their hearts.

Reaſ. 5. Becauſe thoſe that are ſick hearken to *Mountebanks*, rather then to experienced and tryed Phyſicians. The Jews in their ſick eſtate had the falſe Prophets in high eſteem, but perſecuted the true; and this became the ruine of their Church and State: they looked upon the Lords Prophets as the cauſe of all their troubles, and hearkened to thoſe that poiſoned them in ſtead of healing them; this was the temper of the people in *Jeremiahs* time.

Reaſ. 6. Becauſe ſometimes God is ſo provoked, that he will bleſs no Means to a people: becauſe of a peoples contempt of thoſe Means God hath afforded them, therefore all Means are without effect for their good; that Word that was wont to be *mighty and powe ful*, becomes a *dead word*, doth not quicken, it becomes *the ſavour of death to death*, 2 Cor.2.15.

Reaſ. 7. Sometimes thoſe that are ſick are not healed, Becauſe the Phyſicians themſelves cannot agree about the Means for Cure, one ſaith, *This is the Diſeaſe*, another *That*; and one ſaith, *This muſt be the Cure*, another *That*: Some think the Diſeaſe not dangerous; ſome think the way to cure it is to let the ſick Patient do what he will, and have what he will: this is either groſs ignorance, or deſigned wickedneſs; others think, that the Diſeaſe can be cured by no other Means but *violent Means*, for ſome are cruel Phyſicians. Diſagreement amongſt thoſe that ſhould be Healers, is a great hindrance of *the health of the daughter of Sion.*

USE 1. This Doctrine diſcovers to us, That we have cauſe to fear that our condition is but ſad this day, for our caſe looks like the caſe of this people that the Prophet ſpeaks of: We have *Gileads Balm*, and *Gileads Phyſicians*, and yet we are a ſick people; we have *the Means of healing* amongſt us, that Means that is *proper* and *ſutable*, and yet we continue a wounded and weak people. What Means can a people have more for Cure, then we have? God is yet in our *Sion*, we have healing Ordinances, the Preaching of the Goſpel, the Seals of the Covenant of Grace, Magiſtrates that would heal the Sickneſſes of *Sion*, and Miniſters that mourn for the hurt of the daughter of *Sion.*

Surely this day *New-England* is ſick, the Country is a ſickly Country; the Country is full of healthful Bodies, but ſick Souls.

I ſhall name two or three of the Diſeaſes that reign amongſt us, and do moſt miſchief.

1. The *Lethargy*, a cold ſleepy Diſeaſe; there ſeems to be an inſenſibleneſs of ſin and danger: *Faith* is dead, and *Love* is cold, and *Zeal* is gone; the *wiſe* and the *fooliſh Virgins* ſeem to be all aſleep, in a deep ſleep of *Security*: The *power of godlineſs* decayes, the *Trumpet* ſounds, the *Alarm* is given, yet the moſt ſleep on.

O ye Chriſtians that are not quite aſleep! do not you perceive that the love of the moſt of the Profeſſors of Religion is grown cold to *Chriſt*, to *Truth*, to *Ordinances*, to *one another*? and that which renders our caſe the more ſad, is, that neither the *Word of God*, nor the *Rod of God* awakens us; though we ſee that Satan is buſie, yet we are idle: indeed when Saints do leaſt good, the Devil doth moſt hurt; while they ſleep, he is awake. It is to be feared, that we ſhall be awakened in ſome dreadfull way, by ſome ſudden and expected Tempeſt of divine Wrath. A *Laodicean* frame of ſpirit is hateful to God, *Rev.*3.15,16.

2. There is *a Burning Feaver* amongſt us, a *Fire of Contention* in Towns, in Churches; Fuell is laid upon this Fire daily: What Town, or what

what Church is there that is free from this Diſeaſe? the work of *Contention* is followed, as though it were *the work of our day*, as though we had nothing elſe to do. Many through the pride of their hearts are very unquiet, and cannot be content in the places God hath ſet them in, but ſtrive for Maſtery, Dominion and Rule, forgetting that counſel of the Apoſtle, *My brethren, be not many Maſters*, Jam. 3. 1. This comes from Pride and Self-love: Proud Nature is diſcontented with the condition that God hath put man in. The great reaſon why many are *Unquiet*, is, becauſe they do not think they are high enough either in the Church or in the Common-wealth. The *Contentions* and *Diviſions* that are amongſt us, are a ſign that luſt reigns, and that Gods deſtroying Judgements are not farre off. This *Fire of Contention* will conſume all, except God prevent.

3. *Many are poſſeſſed with an Evil ſpirit.* It's obſerved, that when Chriſt came into the world there were more *poſſeſſed with Evil Spirits*, then had been in any Age: and it is to be wondred at, that in this time, in which the Goſpel is ſo clearly Preached, and Religion ſo much profeſſed, that ſo many ſhould be *poſſeſſed with Evil Spirits.*

Some, with a *Spirit of Oppreſſion, Cruelty* and *Covetouſneſs*; ſome, with a *Spirit of Errour* and *Deluſion*; ſome, with a *Spirit of Envy* and *Jealouſie*; others are filled with *Pride in heart and manners:* Was it ever worſe among the Jews, then it is with us? That which is *threatned* as a fore Judgement to the Jews, is in a great meaſure *fulfilled* among us this day, *Iſa.* 3. 5. *The people ſhall be oppreſſed, every one by another, and every one by his neighbour; the childe ſhall behave himſelf proudly againſt the Ancient, and the baſe againſt the Honourable.* Many of the Children of this generation, if they conſider their carriage to their Parents, will have little cauſe to expect much obedience from their Children, and are like in their latter years to reap the fruit of their preſent diſobedience to their Parents. Oh how ſad is it, that there ſhould be ſuch a *Spirit of Profaneneſs, Looſeneſs* and *Wilfulneſs* againſt Counſel in our dayes! Truly, if the Means we have do not cure us, what is like to cure us? God will either make us better, or leave us; God would heal us, and we will not be healed.

Object. *If God be willing to heal a people, how is it then that they are not healed? how can the Creature withſtand him?*

Anſw. God in *willing*, doth not alwayes *will* according to his Omnipotent Power. God is ſaid to be willing to heal a people, in that he affords to them all *healing Means*; and though mans will cannot overcome Gods power, yet it can reſiſt Gods Means; neither is it a Meta-

phyſical

phyſical Inability in man, but a Formal Wilfulneſs that hinders healing.

When a people through their Wilfulneſs grow worſe and worſe under the Means of Healing, they reſiſt the means of their healing, and their condition becomes deſperate.

Having diſcovered to you ſome of the Diſeaſes that are amongſt us, it being ſo evident that we are a ſick people, that we may be ſenſible of the ſadneſs of our condition, let us conſider what the Evils of Sickneſs are.

1. *Sickneſs takes away the Comfort of Society, ſo that the company of deareſt Relations becomes burdenſome.* This is the Evil of ſome of our Sickneſſes; thoſe that were wont to *take ſweet counſel together, to go to the Houſe of God together*, now are weary of each others company; thoſe that formerly could walk together with one heart, in one way, that could *Pray* together, *Sing* together, *Humble themſelves* together, now they are eſtranged one from another; either they have no Communion, or no comfort in Communion.

2. *Sickneſs makes the beſt and moſt pleaſant food burdenſome:* As the *full ſtomack*, ſo the ſick ſtomack *loaths the honey-comb.* The ſick man, *Pſal.* 107. 18. his ſoul is ſaid to *abhor all meats*; this is another evil Effect of the Diſeaſes that are amongſt us: by reaſon of Sickneſs, the Ordinances of God that were formerly ſweet and pleaſant, are now become burdenſome. Have not many cauſe to be convinced that they are ſick, ſeeing they finde that thoſe *Ordinances* and *Duties* that were in times paſt their meat and drink, and of a refreſhing nature, are now ſlighted and diſeſteemed, of no account with them? nay, ſome (ſo ſad is their caſe) abhor the *ſpiritual food* that once they found ſweetneſs in, which is a ſign of dreadful Apoſtacy.

3. *Sickneſs brings a Conſumption of Fleſh and Spirit*; this is another ſad Effect of our Sickneſſes. How many be there this day that have *leanneſs in their ſouls?* their graces languiſh; Grace it ſelf ſeems to be ready to die.

4. *Sickneſs takes away Beauty*: Pſal. 39. 11. *His beauty conſumes away like a Moth*: *The Nazarites were blacker then a coal, not known in the ſtreets*, *Lam.* 4. 8. Spiritual ſickneſſes have ſtained the Beauty of the whole Country. When *Sion* was *a Praiſe in the Earth*, and her Renown was great, Holineſs and Righteouſneſs, Peace and Unity were her Beauty; but theſe are in a great meaſure loſt, and her Beauty is gone.

The Beauty of many of the Profeſſors of Religion is ſo much marred, that

that they are ſcarcely known by their *Duties*, *Dealings*, *Love*, *Humbleneſs*, *Meekneſs*, as they were in times paſt. By *Pride*, *Covetouſneſs*, *Wantonneſs*, *Frowardneſs*, God is diſhonoured, and their glory is gone. O the wonderful Change that Spiritual ſickneſs hath made!

5. *Sickneſs is a forerunner of Death*; when there is a ſick Bed, there is an expectation of a Grave. *Heman* ſpeaks perſonally of himſelf, *Pſal.* 88.3. *My life draws nigh unto the grave:* Our Sickneſſes give us cauſe to fear we are not farre off the grave. When the beſt and moſt proper Phyſick will not work, it's a ſign that Death approacheth. Are we not this day making graves for all our Bleſſings and Comforts? Have we not reaſon to expect that ere long our Mourners will go up and down, and ſay, *How is* New-England *fallen! That Land that was a Land of Holineſs, hath loſt her Holineſs! that was a Land of Righteouſneſs, hath loſt her Righteouſneſs! that was a Land of Peace, hath loſt her Peace! that was a Land of Liberty, is now in ſore bondage!* Sin brings Death near, and ſets God afarre off; and hence we muſt be miſerable. All that come to viſit us, had need to minde us of our latter end, the death of our Mercies. If God deal with us, as he hath been wont to deal with others, he will make us a better people, or leave us. When a people have the Means of healing, and are not healed, there is cauſe to fear that God loaths and rejects them. See how the Prophet expoſtulates the caſe with God, *Jerem.* 14. 19. *Haſt thou utterly rejected Judah? hath thy ſoul loathed Sion? Why haſt thou ſmitten us, and there is no healing for us? We looked for peace, and there is no good; and for the time of healing, and behold trouble.*

There are three things ſpeak ſadly to us, and tell us we have little cauſe to be ſecure.

1. That there are ſo few born to Jeſus Chriſt: Indeed Children are multiplied, but there is not much cauſe of joy therewith, but rather of fear that they are born for the Sword, and Famine, and other Judgements: When a Land bears not to Chriſt, it is a ſign the Children therein are born to Judgement: How much hath God eſtranged himſelf from his Ordinances? how little Converting-work is there among us? we ſee that a great part of the young generation are profane, and ſpend the beſt of their time in Satans ſervice, and *know not the God of their fathers.*

2. Another thing that ſpeaks ſadly to us, is, That under all the means of grace, there is ſo little Spiritual growth amongſt thoſe that are born to Jeſus Chriſt. Barrenneſs makes way for curſing and rejection.

3. The Noiſe that is in the Houſe of God, a confuſed Noiſe: This is

that

that which God could never endure in his Houſe, it exceedingly ſtirs up his wrath: When the Temple was to be built, there was not to be the *noiſe of a Hammer*, 1 Kings 6. 7. It is a dangerous thing to cauſe God to live unquietly in his own Houſe, to make him weary of his own dwelling-place. God was never weary of the noiſe of his peoples Prayers in his Houſe, but of the noiſe of their Contentions; the noiſe of their Prayers is pleaſant, but the noiſe of theſe Contentions his ſoul abhors.

USE 2. Let this be matter of *Admiration*, as well as of *Humiliation* to us, that a ſick people that have all Means to heal them, are not healed; that thoſe who have *Gileads Balm*, and *Gileads Phyſicians*, are yet ſick; and if we do not wonder at it, ſtrangers will hereafter, That a people that have ſuch proper ſutable Means, are ſtill unrecovered, and dying under them. I ſpeak not to flatter; We have a *godly Magiſtracy*, that have made it manifeſt that they are willing, yea earneſtly deſirous of healing the Sickneſſes of *Church* and *State*; We have *godly Miniſters*, that I am confident would ſpend and be ſpent for the Recovery of *the health of the daughter of Sion*: We have *holy Ordinances*, and we have ſome *Mourning and Praying Saints*, that lament the Evils that are among us; and Gods Providences call upon us daily to get our ſickneſſes healed: and is it not a wonder, that a people that have ſuch Means and Mercies ſhould ſtill languiſh of their Diſeaſes? Oh! that that which is ſaid of *Nineveh*, might never be ſaid of us, *There is no healing of thy bruiſes, thy wound is grievous!* Nahum 3. 19. It would be ſad, if God ſhould threaten us as he doth *Egypt*, Jer. 46. 11. *In vain ſhalt thou uſe many medicines, for thou ſhalt not be cured.* Or if God ſhould ſay as once concerning *Babylon*, Jer. 51. 9. *We would have healed Babylon, but ſhe is not healed; forſake her, and let us go every one into his own Country.* It was no wonder that theſe Heathen Nations could not be healed, but it is matter of aſtoniſhment that *Sion* is not, that *New-England* ſhould have ſo much Means of Healing, and yet continue ſick; that a people that are lifted up to Heaven with Mercies, ſhould be ſo likely to be thrown down to Hell.

USE 3. Let it ſerve to perſwade *Gileads Phyſicians* to put forth their utmoſt endeavours for the healing of the wounds and ſickneſſes of *the daughter of Sion.*

I would direct this Uſe to our *Honoured Magiſtrates*, to my *Reverend Brethren in the Miniſtry*, and to *all Mourning* and *Praying Saints.*

Firſt, To you who are our *Honoured Magiſtrates*, who are by the Providence of God *Patres Patriæ*, The Fathers of our Country: I hope it will not be called Preſumption, if I ſhould give my humble Advice for the

the healing of *Sions* Sickneſs, and leave it at your feet. God hath called you to be *Healers* to a poor ſick Country: That word in Scripture that is rendred to *govern*, is divers times rendred to *heal*; ſo *Iſa.*30.26. and in *Iſa.*3. 6,7. the *Rulers* are called *Healers:* the Prophet tells us, that when the people by their ſin have brought all things into Confuſion, and their ruine almoſt preſent, then they ſhall be deſirous of healing Rulers, *A man ſhall take hold of his brother, and ſhall ſay, Be thou our Ruler, and let this Ruine be under thy hand:* but *ver.*7. *In that day ſhall he ſwear, ſaying, I will not be an Healer*; the meaning is, *a Ruler:* A Diſeaſe ſometimes is ſo deſperate, no Phyſician will undertake its cure; the Patient ſo froward and unruly, that none will meddle with him: this may at laſt be the condition of a froward people. The Lord keep us from that woful day.

That I would humbly offer, is this:

1. That you do your utmoſt for the Extirpation of Profaneneſs, it is a growing Evil in the Country: This is one of the great Works God hath called you that are *Magiſtrates* and *Deputies* unto; I know your hearts are upon this Work; if there be not enough done already to prevent Profaneneſs, I beſeech you do more, and ſee that your Laws be put in Execution; and eſpecially let it be your care, That the Lords Sabbaths may be ſanctified: Give your Civil Sanction to that holy Command of God. Thoſe that would diſpute away the Sanctification of the Chriſtian Sabbath, do but diſpute away the Power of Godlineſs: it is Chriſts Inſtitution, the Obſervation of it hath the influence of a peculiar Bleſſing. In the Primitive Times the Obſervation of it was a Badge of Chriſtianity. This was a common Queſtion propounded to thoſe that would joyn with the Aſſemblies of the Saints, *Servaſti Dominicum?* The Anſwer was, *Chriſtianus ſum, intermittere non poſſum.* If this *Day* be ſlighted, Practical Religion will quickly be loſt, and a door will be opened for Gods ſevereſt Judgements. Slighting of the Lords Sabbaths, and a decay of the power of Godlineſs, uſually go together. The *Profane in Practice*, and the *Erroneous in Judgement*, are the great Enemies of Sanctifying Sabbaths. Let us remember, The Obſervation of it hath the Promiſe of God: The Fire of Gods Wrath is not like to come where his Sabbaths are obſerved.

2, Let it be your Endeavour to ſettle the Preaching of the Goſpel in all places within your Juriſdiction, by thoſe that are in ſome meaſure fitted; you will finde ſuch places where the Preaching of the Goſpel is long wanting, will prove the Nurſeries of Profaneneſs; ſuch places will breed up Enemies to God and Jeſus Chriſt. I doubt not but ſome

think it their Priviledge and Liberty to live without a Goſpel-Miniſtry; ſuch perſons are either groſly Ignorant, or groſly Erroneous. Your Endeavours to ſet up Lights in ſuch dark places, will be pleaſing to God: it will be an honour to God, and an honour to you, if you ſee that Chriſt be Preached in every corner of the Colony. It is by Chriſt that *Kings reign*, and that *Rulers rule*, Prov.8.15,16. You are Chriſt's Officers, though not in the Church, and are to labour his Exaltation; and your work is, to labour that all may be brought in ſubjection to him.

3. Let all Incendiaries be branded, all ſuch as are ſtirrers up of Strife and Diviſion, that are *Salamanders*, that love to live in the Fire, that are Fire-brands in Church and Common-wealth, that are Inſtruments of Contention in Court and Country; let ſuch be marked in the Churches, and let them be abhorred by all that love God, *Rom.*16.17. they are Inſtruments of great evil: Let their Corruptions be kept under by good Laws, and their Manners healed. It's a bitter Imprecation the Apoſtle hath, *Gal.*5.12. *I would they were cut off that trouble you.*

There is a Story, that the *Swevians* had a Law, *That in a fray where Swords were drawn, if a Woman or a Childe did but cry* Peace, *though they were a great way off, they muſt end the quarrel, or elſe he died that ſtrook the next Blow after* Peace *was named.* But alas, where Contentions are, the noiſe is ſo great that thoſe that cry *Peace* are not heard; nay, thoſe that ſpeak of *Peace* are accounted Enemies. Some are of ſuch unquiet ſpirits, they make the places where they live uncomfortable.

4. Let it be your great care, That the great Truths of God, *the Faith once committed to the Saints*, may be preſerved: *Buy the Truth, and ſell it not*, *Prov.*23.23. Truth is the moſt precious Jewel that God hath truſted his people with. Satan hath been labouring to rob us of this our greateſt Jewel; through the Apoſtacy of ſome, Errour hath been ſpread, and Truth is clouded in the eyes of too many. The preſervation of Truth requires much Wiſdome, Zeal, Tenderneſs and Moderation.

There is a neceſſity of Wiſdome in the management of this great work; for you will finde, that perſons that are in Errour are of divers ſorts:

1. Some have *weak underſtandings*, and yet have ſincere hearts, tender Conſciences, and unwillingly differ from the generality of the godly. Pity and forbearance is due to ſuch.

2. There are others that ſhew much *wilfulneſs*, *pride* and *frowardneſs*, nothing of Conſcience; have a Frenzy, a Madneſs. Theſe ought to be kept from hurting others.

3. There is a difference to be put between *leſſer* and *greater Errours*, for

for there are *Fundamentalia in Fide*, which are called *Magnalia Dei*, and there are *Minutila:* Zeal muſt be wiſely ordered, according to the nature of Truths. It would argue Hypocriſie to be ſubſtantial in Circumſtantial Truths, and circumſtantial in the Subſtantials of Faith and Repentance. *Paul*'s counſel to *Titus* was, in matters of Conſequence to *affirm conſtantly*, Tit. 3. 8. but to *avoid needleſs queſtions*, ver. 9. Thoſe Truths that more eſpecially concern Gods glory and mans ſalvation, ſhould be eſpecially prized & preſerved. Labour to keep the great *truths of God* in credit.

It would not conſiſt with love to God and Jeſus Chriſt, to tolerate that which would blaſpheme the Name of God, or damn the Souls of men:

Neither would it conſiſt with our profeſſion of love to Chriſt or Saints, to trouble thoſe that peaceably differ from the generality of Gods people in leſſer things. Thoſe that are like to live in Heaven with us at laſt, we ſhould endeavour they might live peaceably with us here. Thoſe that differ in leſſer things, and do not infringe the juſt Liberties of others, why ſhould they not have peace? A *well-bounded Toleration* were very deſireable in all Chriſtian Common-wealths, that there may be no juſt occaſion for any to complain of Cruelty or Perſecution; but it muſt be *ſuch a Toleration*, that God may not be publickly blaſphemed, nor Idolatry practiſed.

Neither ought any Errour to be tolerated, that hath a tendency in its own nature to Profaneneſs, or the diſturbing of Peace and Order in Church or State. You are to labour to do all things ſo, that you may keep God and Chriſt with you.

Though it be the duty of Magiſtrates to ſee that the great Truths of God be not vilified, nor trampled in the dirt; yet this I judge I may confidently affirm, That Truth never got ground by a violent oppoſition of ſmaller Errours: Yet it is the duty of the people of God to contend for the leaſt of Truths, and it ſhould be their endeavour in the Spirit of love and meekneſs, to convince perſons of their leſſer Errours, and thoſe that do differ ought to be of a teachable ſpirit, and to keep a holy fear of departing from the *common faith*, though in the leaſt things; for, when perſons eaſily let go leſſer Truths, they quickly fall into great Errours.

Secondly, I have a word to my *Reverend Brethren in the Miniſtry*; and this I would preſs upon my ſelf and you.

1. Let us all be quickly and deeply ſenſible of the wounds of *Sion*, of breaches in the Walls of *Jeruſalem*, elſe we cannot pray aright for its healing and repairing; let not us be ſecure, while *Sion* is ſick: Let it be our care to kill the Cockatrice in the Egge, to make an end of *Differences* as ſoon as they begin: if breaches be not repaired, they grow great quick-

ly; if a houſe be on fire, if the fire be not quenched quickly, afterward it will be too late to attempt it. Let not the beginnings of Diviſions be contemptible; a weak Enemy, being ſlighted, becomes potent: A wound when it is green may be quickly healed, but if it be let feſter and gangrene, at laſt it is paſt cure. The ſpirits of perſons are not much imbittered at firſt, whereas afterwards they become irreconcileable. As you are Watchmen, ſo watch the times and ſeaſons to preſerve and recover Peace in the places God hath ſet you in.

2. Labour to ſee Eye to Eye; be of one minde and heart: this will help to make up the glory of the beſt times. *Iſa.* 52.8. *Thy Watchmen ſhall lift up the voice, with the voice together ſhall they ſing; for they ſhall ſee eye to eye:* they ſhall be of the ſame judgement, and ſpeak the ſame thing. We that are Leaders of the people, muſt take heed we do not cauſe them to erre: Let it be our care to ſubject our judgements to the Word of God, and take heed that we our ſelves never become Sect-maſters; and therefore we had need beware leſt Pride lead us into Errour and Singularity. It ſhould be the great work of Miniſters, to keep themſelves humble, to tread in the ſteps of our dear Lord, who is our Pattern.

3. Labour to reconcile Differences by ſtrong Arguments, with meekneſs of Spirit; put an end to Diviſions, if Self-denial will do it; become *all things to all men.* Let it be your great aim to unite men to Chriſt, and one unto another. And for that end, Deny your ſelves for Chriſt's ſake; bear as farre as you can without ſin, with the weakneſs and frowardneſs of thoſe that are ſick.

4. Let not the Kids of the Flock be forgotten, they are Members with us of the ſame Body, let them have your love and care; pray much for them, labour to teach them the good wayes of the Lord, the Trade-way to Heaven: and the more hopeleſs you are of thoſe that are grown to years, by reaſon of their Stubbornneſs, the greater let your care be of thoſe that are but in their tender years: Catechizing would be of great uſe in every Congregation; and where there is but one Officer in a Church, and no more can be had, it will be neceſſary to get the help of ſome able Chriſtian in the work of Teaching the Children of the Congregation.

Thirdly, A further word of Counſel, is to all you Saints of the Moſt High, that love *Sion*, and are ſenſible of the ſickneſſes of it.

1. Labour to get all your Parts & Gifts ſanctified, that they may not puff you up, and inſnare you. Some of you through the goodneſs of God, and his rich grace, have greater Attainments in the knowledge of the Myſteries

of

of the Goſpel then others, be you more exemplary for Humbleneſs and Meekneſs then others. One great reaſon why there are ſo many Sicknesſes in *the daughter of Sion*, is, becauſe the Gifts of Chriſtians are no more ſanctified: when Gifts are not ſanctified, they occaſion *Pride* the Mother of Contention; ſo that thoſe that ſhould lead the people into Peace and Love, lead them into Diviſions, and are Firebrands in the Houſes of God.

2. Endeavour to mortifie thoſe Luſts that incline you to Contention; for Contentions do not come ſo much from *outward provocations*, as from *inward corruptions*: Jam.4.1. *All wars come from luſts*; if Pride, Paſſion, and Self-love were mortified, there would be more peace and agreement: but mens luſts are ſo dear to them, they will rather adventure their own peace and the Churches, then part with them.

3. Labour for that *Wiſdome that is from above, which is pure, gentle, peaceable, eaſie to be intreated, full of mercy and good fruits*, Jam.3.17. *If you have bitter envying and ſtrife in your hearts, glory not*, ver.14. but be aſhamed whatever your parts and gifts are. Take our Saviours counſel, *Mark* 9.50. *Have ſalt in your ſelves, and peace one with another*: the ſalt of Wiſdome tends to Peace and Unity.

4. Be ſure you love the publick good of *Sion*; if the love of *Sion* doth reign in your hearts, you will ſeek the welfare of it: It was the *true Mother* that would not ſuffer the Childe to be divided. Thou ſhouldeſt ſo love the peace of the Church, that when a ſtorm begins thou ſhouldeſt ſay, *If I am the man that cauſe this, caſt me out, let the Church have her peace.* The *Romans* had a Temple dedicated *Jovi depoſitorio*, the Senators went thither and laid down their mutual Contentions, before they went to the Senate-houſe: and divers of the Heathen would lay aſide their private Quarrels for the Common Good, which doth ſhame ſome Chriſtians in our dayes.

5. Let thoſe that agree in Fundamentals, and have Union with the ſame Head, walk together in love and peace: this we are preſſed to *Phil.*3.16. Why ſhould there not be a hearty love between thoſe that are of the ſame Faith? Remember that the *Peace-makers* are bleſſed: *Peace* and *Union* are humane Saviours to Countries and Churches; *Dulce nomen pacis*, Pſal.133. But you muſt alſo remember this, That your labour for Unity will be in vain, if you are enemies to *Order*: Keeping the Order God hath appointed, is the way to Peace and Unity. The Church is that one *Body of Chriſt*, yet this Body is made up of diſtinct Members, and every Member hath its own operation; when every Member doth

its own office, the Body is moſt lovely; yet where the foundation is gold, ſilver, and precious ſtones, though there be ſome hay and ſtubble in the Superſtructure, there ought to be a Chriſtian forbearance.

6. Pray for the Health of *Sion*, *for the Peace of Jeruſalem*, Pſal. 122.6. If the Spirit of Prayer for Unity were poured out upon the people of God, we ſhould not be long without the bleſſing of Peace in the Churches.

Pray then that Means may be effectual for the recovery of the daughter of *Sion* from her Sickneſſes; that *Gileads Balm* and *Gileads Phyſicians* may do good.

Pray down Diviſions.

Pray down Errour and Profaneneſs.

Pray that the daughter of *Sion* may not want *Nurſing-fathers*, that the Land of Liberty may not become the Houſe of Bondage; and this will be the way to have the God of Peace dwell among us. As we carry it towards God, ſo will God manifeſt himſelf unto us: Let us cry as the Prophet, *Jerem.* 17.14. *Heal us, O Lord, and we ſhall be healed.* Alike Prayer we reade in *Pſal.* 60.2. God hath promiſed, that *if we pray and humble our ſelves, he will hear from heaven, and heal the Land*, 2 Chron. 7.14. and ſometimes he doth heal a froward people, when they are like to periſh of their wounds; *Iſa.* 57. 17,18. *I have ſeen his wayes, and I will heal him:* when we go about to heal by our own skill without God, we heal but ſlightly, *Jer.* 8.11.

I ſhall onely adde ſome Motives to preſs every one in his place and calling, to labour to recover *the health of the daughter of Sion.*

Motive 1. If there be Sickneſs in the Church, there will be little health in the Common-wealth: In the Land of *Judah*, when the building of the Temple was neglected, the Worſhip of God defiled, a decay in Religion, it never went well with the Common-wealth. Let us believe it, that things amiſs in the houſes of God, are the chief cauſe that it goes ill with the Country.

2. Sickneſſes in Churches endanger the damnation of the Souls of many; they hinder Converſion, harden many hearts, bring the Wayes and Worſhips of God into contempt; and theſe Evils are the fruit eſpecially of Diviſion among thoſe that profeſs Godlineſs: If Contentions reign in Churches, either the world will never think well of Chriſt, or never believe ſuch Members of Churches are Chriſts Diſciples, *John* 13.35.

What account can be given at laſt for this, that Chriſt and the true Religion

Religion are contemned by the world for the ſake of the Profeſſors of it? It's ſad, that in our dayes many Profeſſors live as though there were no *Canaanites* nor *Perizzites* in the Land. If ever you would have Chriſt and his Wayes well thought of, labour after *Unity*; If you would have any more Converted by the Preaching of the Goſpel, labour after *Unity*; If you would enjoy your Church-Priviledges, and your Civil Peace, labour for *Unity*; If you would have God remove his frowns, his afflicting hand from us, labour after *Unity*; If ever you would be ſerviceable to Chriſt, and one to another, labour after *Unity*.

The members of the Body do not give mutual nouriſhment, except they be joyned each to other. It is not enough that you keep up the Ordinances of God for his honour, for the good of your Souls, and for the good of the Souls of others, except you remove the ſtumbling-blocks that that lye in the way of others, your *Contentions*, and *Covetous Practiſes*, &c.

O you that are the Profeſſors of Religion! it ſeems to be in your hand to ſave or damn Souls, your gracious Converſation might be a means to convert others, and the contrary may be a means of damning others.

3. Endeavouring to recover *the health of the daughter of Sion*, will be as croſs a work to the Devil as any you can do; it will be a croſſing of Satan in one of the greateſt deſigns he hath on foot in the world: he is alwayes either acting the part of a *Lion*, or the part of a *Serpent*, either perſecuting by open Enemies, or dividing deareſt friends. Thoſe that have reconciling Spirits, that are Peace makers, counter-work Satan, they oppoſe him in his great deſign.

4. For your Encouragement, know, that the Lord doth in a ſpecial manner care for *Sion*; He *loves the Gates of Sion, more then all the dwellings of Jacob*, Pſal. 87. 2. The Church is more dear to him then the Common-wealth: As *God*, he cares for the Common-wealth; as a *Father* he cares for the Church: yet Magiſtracy is Gods Ordinance, for the help and preſervation of the Churches. And God in giving his Laws, doth firſt command things concerning himſelf and his Worſhip.

The Church is ſuppoſed to be a poor *Orphan*, and *Kings* and *Queens* are to be their *Nurſing-fathers* and *Nurſing-mothers*, Iſa. 49. 23.

5. It will be an Honour to you, to be Inſtruments to *heal the daughter of Sion*; God will take it kindly at your hands, and honour you that thus honour him, 1 *Sam.* 2. 30. Thoſe that *build the old waſte places*,

that

that raiſe up the foundations of many generations, ſuch ſhall be called, The repairers of the breaches, Iſa. 58. 12.

6. Conſider this, the time may come that Churches, Ordinances, Communion with Saints, may be more precious then the Gold of *Ophir.*

I ſhall cloſe with this one Word, which is to Exhort and Perſwade you all, to encourage and ſtrengthen the Hearts and Hands of thoſe that God hath in a ſpecial manner made *Phyſicians*; do as the people did, *Nehem.* 10.29. *They clave to their Brethren the Nobles,* &c. Take heed of diſcouraging them, but ſay to thoſe that are your Rulers, *This matter of Healing the daughter of Sion belongs to you, but we will be with you, Ezra* 10.4. then it is well, when all work together for God. It is ſaid, 2 Chron. 30.26. *Hezekiah humbled himſelf, and the Inhabitants of Jeruſalem with him, and wrath came not in his dayes.* If the Lord give us hearts to take theſe Counſels which he hath offered to us this day, we ſhall be the more likely to go to our fathers in peace, and leave a bleſſing behinde us for poſterity.

FINIS.

THere is now going to the Preſs ſundry excellent and divine Poems, entituled, *Meat out of the Eater*; or, *Meditations concerning the Neceſſity, End, and Uſefulneſs of Afflictions unto Gods Children; All tending to prepare them for, and comfort them under the Croſs.* By *Michael Wiggleſworth.*

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